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ran off to play and tumble about. In these extremely harmless words the lion clothes his intention of revenge.

And when it was still dark (!kχaē) over (aí) the land (!hūb), the lion went away; and while he climbed (!aba, hā "to come to") up a tree (hais) that stood (mā̃) in(!na) the water (//gams), [420] the hermit came. But the dogs, when they went to drink (ā), saw (mū̃) the shadow (somsa) in the water, and each (hoaba) dog that comes down (//gõaχa) growls (literally: "becomes angry," //aiχa) and stands.

But he (//(e)ĩb), the hermit, drank. Then [the lion] leaped (urí) down (//gonaχa, down), but he jumped out of the way (ǂgõ), and the dogs bit [the lion] to death (nā̃!an).

b) The Bergdamara or the Mountain Kaffirs

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The Hottentot, as we saw earlier (p. 323), has no high opinion of the Bergdamara. This is also expressed in the short folk tale in which he makes fun of the baboon-like appearance of his black servants (Folk tale XV).

There is only one characteristic that he ascribes to them without reservation: the precocious independence and fearlessness of the Bergdamara child that is celebrated in the war story in Folk tale XVI and in the lion encounters of Folk tales XVII and XVIII.

On the other hand, the Hottentot, with his strong sense of family discipline, is struck by the lack of parental authority and filial respect among the Bergdamara. Anyone who hears stories XIX and XX from the mouth of a Hottentot sees clearly that here only a satire on the degenerated family relationships is intended. Likewise the dirty joke in XXII has the same intention.